

THE
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COLONIZATION OF THE FREE PEOPLE OF COLOUR.

AMONG the several schemes for meliorating the social and moral condition of mankind which Christian philanthropy has for sometime past been engaged in promoting, with a benevolence and zeal characteristic of the times, the plan for colonizing the free people of colour of the United States appears to deserve a distinguished rank.

The considerations addressed to the government of this country in the following MEMORIAL, with a view to engage their patronage in favour of this benevolent undertaking, are certainly weighty, and, in our humble estimation, deserving of the serious attention, not only of those who manage the public concerns of the nation, but likewise of all who feel interested in the welfare of their fellow men and the advancement of the cause of christianity.

Man, degraded in his social condition, and totally excluded from the enjoyment of those civil rights and privileges which are calculated to give elevation to the human character, and which stimulate to intellectual and moral improvement by holding out powerful incentives to the attainment of excellence, must inevitably remain far below that point of eminence to which his natural faculties, under circumstances of more favourable culture, are capable of raising him.

It cannot, therefore, be uninteresting to humanity, to have an opportunity afforded of restoring, in an unexceptionable manner, a large portion of our fellow men now dwelling among us, to those social and civil privileges which their Maker has given them the natural capacity of enjoying, and which they may possess in a different state of society, free from the collisions necessarily attending their exercise in the situation in which they are now placed.

That this is not a Utopian project, originating in the brains of visionary theorists, the flourishing state which an establishment on the coast of Africa, similar to the one in contemplation, has attained within the few years of experiment to which it has been subjected, furnishes ample and satisfactory evidence.

In order to make this position obvious, we subjoin to the memorial above

mentioned, a sketch of the state of the colony at Sierra Leone, 23 years after its formation.

We there behold a large community composed of this description of people collected from various quarters, who, in their former situation, though they may have possessed the name of freemen, sustained a rank in society very little above the real slave,—now enjoying complete equality of social as well as civil rights and immunities with every member of the same society; governed by magistrates of their own cast, chosen from their own body, and to every individual of whom the highest offices of trust, honour, and emolument are open, provided he possess the requisite qualifications, notwithstanding the colour of his skin. We view this community successfully cultivating all the arts which promote the comforts and conveniences of life; instructing their children in all the branches of useful learning; forming charitable institutions to relieve the wants of suffering humanity; and projecting enterprizes designed to extend the blessings of civilization and christianity among the numerous and barbarous hordes of their own colour who inhabit the extensive regions of that long neglected quarter of the globe.

We hope our fellow-citizens will be soon publicly called upon to deliberate on this interesting subject, and we trust they will imitate the laudable example set them in some sister states, by a co-operation of efforts to further the object in contemplation.

The nature of our publication, if we had the ability, does not permit us to indulge in that full discussion which this question ought to receive. We present these few remarks, in the hope that the subject will engage the attention, and employ the pen, of persons better qualified to do it justice.

MEMORIAL.

To the Senate and House of Representatives of the United States of America, in Congress assembled—

The Memorial of the President and Board of Managers of the
"American Society for colonizing the free people of colour of the U. S."

RESPECTFULLY SHOWS,

That your memorialists are delegated by a numerous and highly respectable association of their fellow-citizens, recently organized at the seat of government, to solicit Congress to aid, with the power, the patronage, and the resources of the country, the great and beneficial object of their institution; an object deemed worthy of the earnest attention, and of the strenuous and persevering exertions as well of every patriot, in whatever condition of life, as of every enlightened, philanthropic, and practical statesman.

It is now reduced to be a maxim, equally approved in philosophy and practice, that the existence of distinct and separate casts or classes, forming exceptions to the general system of polity

adapted to the community, is an inherent vice in the composition of society, pregnant with baneful consequences, both moral and political, and demanding the utmost exertion of human energy and foresight to remedy or remove it. If this maxim be true in the general, it applies with peculiar force to the relative condition of the free people of colour in the United States; between whom and the rest of the community, a combination of causes, political, physical, and moral, has created distinctions, unavoidable in their origin, and most unfortunate in their consequences. The actual and prospective condition of that class of people; their anomalous and indefinite relations to the political institutions and social ties of the community; their deprivation of most of those independent, political, and social rights, so indispensable to the progressive melioration of our nature; rendered, by systematic exclusion from all the higher rewards of excellence, dead to all the elevating hopes that might prompt a generous ambition to excel all these considerations demonstrate, that it equally imports the public good, as the individual and social happiness of the persons more immediately concerned; that it is equally a debt of patriotism and of humanity to provide some adequate and effectual remedy. The evil has become so apparent, and the necessity for a remedy so palpable, that some of the most considerable of the slave-holding States have been induced to impose restraints upon the practice of emancipation, by annexing conditions, which have no effect but to transfer the evil from one State to another; or, by inducing other States to adopt countervailing regulations, and in the total abrogation of a right which benevolent or conscientious proprietors had long enjoyed under all the sanctions of positive law and of ancient usage. Your memorialists beg leave, with all deference, to suggest that the fairest and most inviting opportunities are now presented to the general government for repairing a great evil in our social and political institutions, and at the same time for elevating, from a low and hopeless condition, a numerous and rapidly increasing race of men, who want nothing but a proper theatre to enter upon the pursuit of happiness and independence, in the ordinary paths which a benign Providence has left open to the human race. Those great ends, it is conceived, may be accomplished by making adequate provision for planting, in some salubrious and fertile region, a colony, to be composed of such of the above description of persons as may choose to emigrate; and for extending to it the authority and protection of the United States, until it shall have attained sufficient strength and consistency to be left in a state of independence.

Independently of the motives derived from political foresight and civil prudence on the one hand, and from moral justice and philanthropy on the other, there are additional considerations and more expanded views to engage the sympathies and excite the ardour of a liberal and enlightened people. It may be reserved

for our government, (the first to denounce an inhuman and abominable traffic, in the guilt and disgrace of which most of the civilized nations of the world were partakers,) to become the honourable instrument, under Divine Providence, of conferring a still higher blessing upon the large and interesting portion of mankind benefited by that deed of justice; by demonstrating that a race of men, composing numerous tribes, spread over a continent of vast and unexplored extent, fertility, and riches; known to the enlightened nations of antiquity; and who had yet made no progress in the refinements of civilization; for whom history has preserved no monuments of arts or arms: that even this hitherto ill-fated race may cherish the hope of beholding at last the orient star revealing the best and highest aims and attributes of man. Out of such materials, to rear the glorious edifice of well ordered and polished society, upon the deep and sure foundations of equal laws and diffusive education, would give a sufficient title to be enrolled among the illustrious benefactors of mankind; whilst it afforded a precious and consolatory evidence of the all-prevailing power of liberty, enlightened by knowledge and corrected by religion. If the experiment in its remote consequences should ultimately tend to the diffusion of similar blessings through those vast regions and unnumbered tribes, yet obscured in primeval darkness; reclaim the rude wanderer from a life of wretchedness to civilization and humanity; and convert the blind idolater from gross and abject superstitions to the holy charities, the sublime morality, and humanizing discipline of the Gospel: the nation or the individual that shall have taken the most conspicuous lead in achieving the benignant enterprise, will have raised a monument of that true and imperishable glory, founded in the moral approbation and gratitude of the human race; unapproachable to all but the elected instruments of divine beneficence: a glory, with which the most splendid achievements of human force or power must sink in the competition, and appear insignificant and vulgar in the comparison. And above all, should it be considered that the nation or the individual whose energies have been faithfully given to this august work, will have secured, by this exalted beneficence, the favour of that Being, "whose compassion is over all his works," and whose unspeakable rewards will never fail to bless the humblest effort to do good to his creatures.

Your memorialists do not presume to determine that the views of Congress will be necessarily directed to the country to which they have just alluded. They hope to be excused for intimating some of the reasons which would bring that portion of the world before us, when engaged in discovering a place the most proper to be selected, leaving it, with perfect confidence, to the better information and better judgment of your honourable body to make the choice.

Your memorialists, without presuming to mark out, in detail,

the measures which it may be proper to adopt, in furtherance of the object in view; but implicitly relying upon the wisdom of Congress to devise the most effectual measures; will only pray, that the subject may be recommended to their serious consideration, and that, as an humble auxiliary in this great work, the association, represented by your memorialists, may be permitted to aspire to the hope of contributing its labours and resources.

BUSH. WASHINGTON, *President.*

FROM THE NATIONAL INTELLIGENCER.

A Brief Sketch of the state of Sierra Leone, in 1814.

Sierra Leone is a country on the western coast of Africa, lying between 7 and 10 degrees N. latitude. A river of the same name passes through it, nearly in the centre. The land on the banks of the river, for a considerable distance, is peculiarly fertile, and furnishes a soil well adapted to the cultivation of cotton, rice, sugar, and most of the other tropical productions. The heat of the climate is moderated by regular breezes from the sea, and is found in a good degree congenial to American and European constitutions.

This colony was established in 1791, under the direction of the Sierra Leone Company in London. The design of the company was to cultivate the lands, to open a trade with that country, and gradually to civilize and improve the Africans. The first settlers were about 200 whites and a number of free blacks from Nova Scotia. They commenced the building of a town, called Freetown, on the banks of the Sierra Leone, divided the land into lots to each individual, and thus laid the basis of a prosperous colony. The natives were friendly, and in less than three years the schools were regularly attended by more than 300 children. But unhappily, a reverse of fortune awaited them; their fair prospects were obscured, and their reasonable expectations defeated. In 1794, a French squadron, contrary to implied promise, and with wanton cruelty, attacked the colony, dispersed the inhabitants, captured the vessels, plundered and burnt the houses. The colony has since been taken under the care of the English government, and is now in a flourishing state.

In 1811 the population in the colony amounted to about 2000, exclusive of several hundred natives, who had emigrated from the adjacent country, and were hired by the colonists as labourers. The emigrants have probably been enrolled in the list of citizens. The present population, therefore, may be about 3000.

There is a disposition among the colonists generally to encourage new settlers who come among them, either to cultivate the land, or engage in commercial pursuits.

The principal employment of the colony is agriculture. The productions of the soil abundantly reward their labour. It is believed, that coffee, rice, and cotton, have become articles of exportation. Rewards have been proposed to encourage their cul-

tivation. This tends to excite an honourable emulation among the citizens, and to promote among them habits of industry and a spirit of enterprise.

The education of children is a subject of particular attention. There are a number of schools in the colony, one of which is designed for the instruction of adults, the others for children. The present number of children in the colony exceeds 1000. Most of these are placed in the schools, and instructed in all the necessary branches of education. Separate schools are assigned to the boys and to the girls. Great order is preserved. Here they are not only initiated in the rudiments of literature, but in this state of discipline are taught the important practical lessons of obedience, subjection, sobriety, and industry. Here are laid the stamina of their characters; here are formed their dispositions, habits, and principles; and here, in a great degree, rest the future hopes and prospects of the colony.

The state of religious instruction also deserves notice. They have six places for public worship, where the people generally and regularly assemble. The hours for public worship on the Sabbath are 5 and 10 in the morning, and 2 and 6 in the evening; other religious meetings, during the week, are usually attended at 5 in the morning, and 6 in the evening.

Several years ago, a Society was established in the colony among the people of colour for the further promotion of the Christian religion. We have before us a copy of one of their addresses to the religious public, which we should be happy to insert, would our limits permit. It breathes a spirit of fervent piety. They express gratitude for their mercies, lament the misery and degradation of their African brethren, complain of the injustice, and evil consequences of the slave trade, and finally exhort their brethren to confide in that Being, whose government and providence are universal.

Another favourable trait in the character of the colony, is the existence of a Society for the relief of the poor and infirm. This was instituted in 1810; the Governor is its patron, and the principal gentlemen in the colony are among its active members. The Society is under good regulations, and is calculated to be eminently useful; its good effects on the dispositions and manners of the Africans can be easily imagined.

The civil state of the colony next invites attention. There are five courts in the colony, viz. the court of quarter sessions, the mayor's court, the court of requests, the police court, and the court of vice admiralty. The court of quarter sessions meets quarterly; the governor presides as judge; the jury consists of twelve men selected promiscuously from the Europeans and the people of colour. The mayor's court meets quarterly. The court of requests meets weekly; its power is limited to the trial of persons for debts not exceeding two pounds. The police court

meets weekly; their business is confined to the trial of persons for disorderly conduct. The court of vice admiralty is held whenever occasion may require.

The colonists are governed entirely by British law, are usually quiet and peaceable, and are disposed to abide by the decisions of their civil magistrates.

There was a Society established in the colony in 1812, by the name of the Friendly Society. This Society opened a correspondence with the African Institution in London. An intercourse was also kept up between the Societies, in order to encourage the African settlers with a good market for their produce. The Friendly Society commenced with 70*l.* sterling. In the spring of 1816, the Society was worth 1200*l.* sterling.

Early in the winter of 1815, about thirty people of colour left Boston with a view of settling themselves in the British colony at Sierra Leone, in Africa. The vessel in which they sailed was the property and under the command of the celebrated Paul Cuffee.—Capt. Cuffee has returned to this country, and brings letters from the emigrants to their friends and benefactors. We have seen one of the letters, dated April 3, 1816. It states that they all arrived safe at Sierra Leone, after a passage of 55 days, and were welcomed by all in the colony. The place is represented as ‘good.’ They have fruits of all kinds and at all seasons of the year. The governor gave each family a lot of land in the town, and fifty acres of ‘good land’ in the country, or more, in proportion to their families. Their land in the country is about two miles from town. They have plenty of rice and corn, and all other food that is good. There were 5 churches in the colony, and 3 or 4 schools, in one of which there were 150 female Africans, who are taught to read ‘the word of God.’

Extracts from the Report of THE MASSACHUSETTS PEACE SOCIETY, at its first Annual Meeting held in Boston Dec. 16th, 1816.

That impressions have been made, and effects produced, favourable to the objects of the Society, may appear from the following facts:—

The Massachusetts convention of congregational ministers have, by vote, and by an interesting address to the public, approved the object of the Society, and recommended, “that the members of this convention become members of the Society; and that they severally use their influence to induce others to become members, and to promote the formation of auxiliary Peace Societies in their respective vicinities.”

The general association of Massachusetts Proper, in a pastoral address to the churches, have spoken of Peace Societies, in language sufficiently respectful. These are the words of the address: “Should Peace Societies be extended, they will be handmaids, or rather guardian angels, to other benevolent institutions. No means seems so likely to produce universal peace, as the influence of such Societies.”

The united testimony of two such respectable bodies of the ministers of religion, communicated to the churches, must naturally make a powerful impression, and lead many to reflect.

Since the formation of the Society, more than one hundred and thirty respectable members have been added. The present number of members already reported, is one hundred and seventy-three, of which more than fifty are ministers of religion; and a considerable number are laymen of high standing, and who would be an honour to any Society.

Had no other facts come to our knowledge, those which have been mentioned might well encourage the heart of every friend of peace. But information has been received from different sections of the United States, and from foreign countries, which affords still further ground for rejoicing in hope. For it clearly appears, that the wonder-working God has been exciting his children, in various parts of the world, to reflect on the barbarous and anti-christian character of war, and to exert themselves for the abolition of this tremendous scourge of man.

Information has been received, that the Peace Society in New-York is in a growing state; that a Peace Society has been formed in Ohio; and that the principles of peace are rapidly gaining ground in different parts of the country.

Nor is it in America alone that the God of peace has been opening the eyes of his children on this interesting subject. Even prior to the formation of our Society, he had shown that the hearts of kings and emperors were in his hand, by exciting three powerful sovereigns to unite in a holy league. Four other powers have since been added, and now, seven of the European governments have bound themselves by a solemn covenant, to make the precepts of the Gospel their guide, both in governing their respective subjects, and in their treatment of each other. And the preservation of peace is the avowed object of the alliance.

In Great Britain also the eyes of many have been opened. A Society for the abolition of war has been founded; and the subject of war has been discussed with great freedom and ability.

It has also been recently announced, that the Prince Regent has signified to the allied sovereigns, that although the form of the British constitution prevents his signing the treaty called the Holy League, yet they "have his entire concurrence in the principles they expressed, and in the declaration they have made."

Admitting the possibility, and even the probability, that the alliance for the preservation of peace will be violated, and that there will again be wars in Europe prior to the happy day, when the nations shall learn war no more, still the holy league may be of vast advantage. It is calculated to call the attention of people of all classes to the destructive character of war. It opens a door for a free discussion of its nature and principles, both from the pulpit and the press. Of course, the number of the friends of

peace will be continually increasing, till their combining influence shall put an end to the game of blood.

Intelligence of all the foregoing facts has been received since the origin of the Massachusetts Peace Society; and there are still other facts which demand our notice. In Massachusetts, Rhode-Island, New-York, Pennsylvania, and Maryland, the leading characters in the Society of Friends have displayed a benevolent and persevering spirit, by circulating extensively, publications in favour of peace, without any partial regard to the denomination from which they originated. They rejoice in the existence of Peace Societies among Christians of other denominations; and they have both the ability and the disposition to afford important aid.

It should be added, that in the course of the past year, a surprising number of benevolent institutions have been founded, of various names, and for various purposes; each of which may be regarded as an auxiliary to Peace Societies, and Peace Societies as auxiliaries to each of them.

It may now be asked, what institution was ever founded for a nobler object, than the abolition of war and the preservation of peace? If by diffusing the peaceful principles and spirit of the Gospel we effect the abolition of war, we abolish the "school of vice" and depravity, and establish in its room the school of Christian virtue and benevolence; we dry up the sources of desolating ambition, and open a new channel for the display of heroism, and the attainment of glory; nay, we obstruct the road to perdition, and lay open and illuminate the path of life.

We may further ask, what institution, which had the custom of ages, the habits of education, the ambition of the aspiring, and the prejudices of a world to encounter, was ever blessed with brighter prospects of success, at its first anniversary, than the Massachusetts Peace Society? When this Society was formed, with what a gloom was it surrounded! except when it looked up to the Father of lights, or into the Gospel of his Son. Those who first conversed on the subject, hardly knew whom it would be proper to consult, or where to look for a sufficient number of members to be called a *Society*. Not a syllable had reached our country respecting the pacific league of the three sovereigns; and nothing, perhaps, was more remote from expectation than such a phenomenon. It was, indeed, a formidable objection in the minds of many against joining the Society, that nothing of the kind was known to exist in Europe. But now this objection is obviated; the gloom which accompanied the dawn is dispelled, and the SON OF PEACE is above the horizon. It may be occasionally eclipsed, or its light may be partially obstructed by intervening clouds; yet it will pursue its course, till it shall shine with meridian splendour.

It is also a fact, which demands our gratitude, that notwithstanding the general prepossession, that wars are as inevitable as earthquakes and tempests, and that an effort to abolish them would be

both useless and dangerous, and little less than fighting against the Almighty; yet these prepossessions have been gradually subsiding, or at least they have not been suffered to display themselves in acts of hostility against the Society. Some things have indeed been written, from a misapprehension of the objects of the Society, but much less than might naturally have been anticipated, and probably very little, compared with what would have appeared, had the writers been met with intemperate replies.

The friends of peace have no need to adopt a course of angry altercation in defence of their principles. Candid appeals to the understanding, the conscience, and the heart, are much better adapted to advance the cause of peace. Strong prepossessions are not to be instantaneously removed; nor by any other than friendly and peaceable means. Harshness and asperity are much more likely to fix and increase prejudices, than to eradicate them. Besides, in pleading the cause of peace, it would be very indecorous and inconsistent to indulge any other than a pacific spirit. Soft words turn away wrath; they also open the ears and conciliate the affections of reasonable and reflecting men.

It is, however, much to the honour of those of our fellow-citizens, who have doubted the utility of Peace Societies, that they have so generally adopted the principle of Gamaliel, and *let us alone*, till it should appear whether this counsel and this work were of men or of God. And we may devoutly hope that they will not much longer be kept in suspense, on a question of such importance to themselves, to us, and to the world.

Christians have long been in the habit of commemorating, at this season of the year, the birth of the PRINCE OF PEACE. It is now 1816 years since the anthem of Angels was heard by the Shepherds of Bethlehem—"Glory to God in the highest; and on earth peace; good will towards men." It was at this season of the last year, that the emperor Alexander proclaimed, in Russia, the pacific alliance. In the same month, the Peace Society was formed in Ohio. At this season of the last year, the Massachusetts Peace Society had its origin. The avowed object in all these recent institutions, is, to carry into effect the grand and benignant purpose of God, in sending his Son as the Prince of Peace.

Thus said the benevolent Messiah—"The Son of man came not to destroy men's lives, but to save them." His doctrines, his precepts, his prohibitions, his examples, and his prayers, were all adapted to such a heavenly purpose. In subserviency to this purpose, our Society was formed. To this end, all its operations should be directed. And what can be more animating than the thought of being workers together with God, for the redemption of our race from the oppressions, the crimes, and the miseries of war; and for the establishment of peace and good will in a world of intelligent beings, for whom the Saviour died, and who have for ages been in the habit of destroying one another, and of glorying in their shame?

From divine prophecies, and from what God has already done, we may derive hope and animation. But let us never indulge the thought, that those predictions which involve the agency of men, will be accomplished without that agency. Having put our hands to the plough, let us never look back. Having enlisted as soldiers of the Prince of Peace, let us quit ourselves like men. With our minds deeply impressed with the bloody and revengeful character of war, and its contrariety to the spirit of our religion, let us resolve, in the language of Mr. Wilberforce, "Never, never will we desist, till we have wiped away this scandal from the Christian name."

Officers elected for the ensuing year.

His Honour William Phillips, *President*; Hon. Thomas Dawes, *Vice-President*; Elisha Ticknor, Esq. *Treasurer*; Rev. T. M. Harris, D. D. *Rec. Secretary*; Rev. Noah Worcester, *Cor. Secretary*. *Trustees*, Rev. John Foster, D. D. Rev. Abiel Holmes, D. D. Professor Levi Hedge, Rev. Daniel Sharp, John Kenrick, Esq. William Wells, Esq.



CORRESPONDENCE OF THE B. AND F. BIBLE SOCIETY.

Letter from the Rev. B. G. Kohlmeister, one of the Missionaries of the Moravian Brethren in Labrador. Okkak, Aug. 30, 1815.

YOUR letter of the 17th February contains many interesting matters relative to the enlargement of the kingdom of Christ upon earth, which are a loud call to bless and adore our common Lord and Master. O what a happy privilege has been conferred upon England, to become instrumental in the hands of God, to carry on a work which is infinitely superior to every other upon which human skill can exert itself, even the work of promoting the temporal and eternal happiness of human beings, otherwise irretrievably lost! Even in this cold and inclement part of the world, tears of joy and gratitude are consecrated to the Lord by our Esquimaux, for having put them into possession of that word of life which conveys instruction and consolation to their minds, and for which they know not how to be sufficiently thankful to those friends who so freely have communicated this treasure to them. Nor are these tears shed in vain; they call in return for blessings upon such a land and its inhabitants; and what can be conceived more heart-cheering, and heard more delightful, than what the Prophet thus expresses: "From the uttermost part of the earth have we heard songs, even glory to the righteous." It is undeniable, that we live in a time of a peculiar visitation of grace, in which the light of the Gospel diffuses its cheering rays into the remotest and darkest corners of the earth, chiefly by the general circulation of the word of life, translated as it now is in so many different languages. Its divine power and efficacy are clearly evinced, even among the most ignorant and stupid heathen, of which our poor

Esquimaux exhibit a striking example. Let me mention a few particulars. In autumn, 1814, the three Gospels of Matthew, Mark, and Luke, were solemnly distributed in the school among those who could read well. On this occasion a suitable address was given them. The idea was impressed upon their minds, how their English friends, from the purest love to their souls, made them a present of the Holy Scriptures, earnestly desirous that they might diligently read, carefully improve, and daily apply for the benefit of their souls, their sacred contents. By this they could best show their gratitude, as their friends, duly considering their poverty, demanded no other recompense than this, that they should entirely devote themselves unto Christ, and become happy partakers of everlasting life and glory. Very sensibly affected, they all earnestly entreated that we might return their most cordial thanks to their generous friends for this invaluable present, solemnly promising, at the same time, that in compliance with their wish, they would make a good use of the same; some pressed the holy book to their bosom, kissing it with tears of joy. About 150 children and adults go to our schools, most of whom learn to read with great eagerness and rapidity, to which they are greatly stimulated by the printed books; for those only who can read fluently, receive by degrees a present of the four Evangelists, which always causes great joy, and spurs on those who are still rather behind hand. We have already a considerable number who can read very distinctly and fluently. When a chapter is read at school, each has to recite one or two verses, and being sometimes called upon unawares to proceed exactly where the other has left off, a general silence and attention is thereby promoted; and in listening to the comfortable words of Christ, and to what he has done and suffered, such an emotion is produced in their minds, that some can scarcely go on for weeping. As they also make a practice of reading the Gospels in their own houses, we sensibly perceive the progress they make in understanding the word of God, which is rendered still more easy to them by the explanation we give them of difficult passages. Many of the old people attend the schools as hearers; several of the younger have expressed their gratitude, in letters of their own composition and handwriting, some of which I enclose with a translation. Lately a youth paid me a visit, who is one of the most diligent and attentive readers of the Gospels, under great uneasiness of mind; he said to me with many tears: "I am afraid I shall be lost; Christ cannot receive me." And why do you think so, my young friend? said I. He replied, "The words of Christ are very powerful; I constantly read them, and am sometimes filled with joy, but at present I am greatly distressed, because Christ says, 'Blessed are the pure in heart, for they shall behold God.' These words have led me to much reflection, and caused me a good deal of anxiety; for, alas! I have not yet a pure heart; and therefore I must conclude that I cannot behold God."

I asked him, Do you wish to be saved by Christ alone? "Yes," said he, "I often retire in secret, kneel down before him, and implore his aid, that he might take away those wicked thoughts from me." "Be of good cheer," I replied, "he is both able and willing to help you, his word is perfect truth, he cannot lie;" he has also declared, "Blessed are the poor in spirit, for their's is the kingdom of heaven;" and he has invited the "weary and heavy laden to come to him." Soon afterward he found rest for his soul, and is going on in a steady cheerful course. He will soon be baptized. Thus you see, that among our heathen also the Gospel of Christ is the power of God unto salvation. I thank you a thousand times for the printed accounts of the Bible Society, which afford us a most delightful entertainment in our long winter evenings. I hope that our fellow-Missionary, Mr. Schreiber of Nain, will send you at this time the translation of the Acts of the Apostles into the Esquimaux language. At least, he promised this, last spring, when I was at Nain on a visit, provided the revision of the same should be completed. The Epistle to the Romans, and the first of Corinthians, have likewise been translated by our brother Schmidtman, but we have determined to use the manuscript before we get it printed, as by this means we can the more easily discover and correct any faults which may have crept in.



JUVENILE DEPARTMENT.

OBITUARY.

Henry Y. Bishop, (of New-York,) departed this life on Tuesday, 21st of January, 1817, aged eleven years.

In early infancy his friends discovered the dawnings of a bright genius, and as he advanced in life he evinced strength and firmness of mind far above his years. His manners were distinguished for sweetness and affability, which gained the affections of all who knew him. To his parents he ever yielded the most implicit obedience. To his brother and sisters, amiable and condescending in his deportment. He was an early sufferer; but under his greatest suffering, he could sweetly submit to the will of God, without murmuring or impatience. Early instructed in the first principles of religion, he realized, in a degree, the importance of regulating his conduct by those principles.

At three years of age he was put to school.—The Bible first engaged his attention; he was soon able to read it correctly. The questions he frequently asked proved that he comprehended, with surprising clearness, the plan of salvation. At the age of six, he commenced the study of Latin, Arithmetic, and Geography: when entered upon his — year, he could read correctly the whole volume of Virgil, was perfect in the common rules of Arithmetic, and had a thorough knowledge of Geography.

When his illness increased, he became more than usually thoughtful. He was strictly conscientious in the performance of every thing which he conceived to be his duty ; but never at any time did he advert to his attention to duty as the ground of his hope in God ; but acknowledged that he was a sinner, and could not be saved but through the merits of the Redeemer. He said that the subject of his prayers was, that God would pardon his sins, and prepare him for heaven. When told that he must endeavour to keep his mind stayed upon God, and dwell much upon the goodness of God in giving his Son to die for sinners,—he replied, “ I do, and I think I love the Saviour ; I know he is willing to receive all who come to him.” He was reminded, that the Saviour loves little children ; he said, with much feeling, “ I know it, and I think if he takes me away, I shall be happy.” He expressed no anxiety to recover, but said, “ If it is the will of God to afflict me, I am willing, for he knows what is best for me.”

A few days after this, his teacher called to see him. He said, “ Henry, you have been sick for a long time—we feel very anxious about you—we fear you cannot recover, and are desirous to know if you have a well-grounded hope of acceptance with God, through the merits of a Saviour ? You know if you love God, all things shall work together for your good.” He said, “ I believe God will do with me as he sees best for me.” “ Do you feel willing to give yourself up to His disposal, and can you recognize a Saviour who is infinitely dear to you, and altogether lovely ?” “ O yes, I can.” “ Do you love to pray to him, and to make him the subject of your meditations ?” With a placid countenance, as if looking into the eternal world, he exclaimed, though with a feeble voice, “ O yes ! I love to pray—I love Christ, and I love to think of him.”

Two days before his death he said, that company disturbed him, and wished to be denied to all that might call, that he might enjoy his own reflections. He lay great part of the time with his eyes closed—being asked if he was asleep, he replied, “ I cannot sleep, but I keep my eyes closed that I may contemplate the glories of that world to which I shall go if I die.” He was asked, if he had any views of things beyond this world ? “ When my eyes are shut, I see angels hovering around me, and can see them smile upon me.”

Recollecting, that on that day, the Lord's Supper was to be celebrated in the Church to which his parents are attached, he expressed a wish to commune with them, and desired the prayers of the Church. From that time he spoke very little, but lay patiently waiting for all the will of God to be accomplished in him—until he closed his eyes upon this, to open them on a world of spirits.

A *Juvenile Bible Society* was instituted at *Salem*, Washington County, (N. Y.) on the 5th instant. It has about one hundred annual subscribers of one dollar each.

FIDELITY; OR, SCIPIO THE NEGRO BOY.

THERE are few traits in the human character which are more deserving our regard than fidelity, or a faithful, honest, and conscientious discharge of the duties of social life. I know of no subject in which the universal suffrages of men are so closely united as that of awarding praise to those who act with integrity and probity. The Patriot who faithfully serves his country, the Commander who fights her battles, and the domestic whose hairs are grown grey in the service of his master, afford us so many illustrations of this truth. Indeed the approbation of men is in perfect unison with the mind of God himself, as the scriptures abundantly testify.

The following anecdote of a Negro Boy furnishes a striking proof that, notwithstanding the difference in complexion between us and our African brethren, they are both naturally and generally possessed of as much genuine feeling as ourselves, and are equally capable of exemplifying all the virtues which adorn our nature. The truth of the account may be relied on, as it was related to me by the master of the boy himself, a man of undoubted veracity.

A gentleman in the province of Virginia had in his service a Negro youth, about fourteen years of age, who was named Scipio. The gentleman had a son about the same age, to whom Scipio was greatly attached. This youth was taken ill, and was constantly attended by his anxious parents, who relieved each other at proper intervals. One evening, however, being greatly exhausted, they both retired to rest, leaving the patient to the care of a friend who had volunteered her services on the occasion. About 2 o'clock in the morning he became very restless, and called for something to drink. The nurse fell asleep, but Scipio had calculated upon such an event, and had therefore concealed himself under the bed. On hearing his young master's voice, he put out his head, saying, "Massa George, wat you want, me come arectly." He arose immediately, but not knowing the contents of three or four bottles which were on the table, he went and called his mistress, to whom he related his adventure. After supplying the wants of her son, she commended the prudence of Scipio, and desired him to go to bed. But the faithful and affectionate youth could not be prevailed on to leave the room, but said, "Poor Massa very tired, poor Missey very tired, Missey go bed, Scipio no tired, Scipio no sit up last night, Scipio no go bed now." Soon afterwards the youth recovered, and his father, in reward of Scipio's fidelity, offered him his freedom; but such was his regard for his young master, that he declined the favour, and still remains in the family, beloved and respected by all who know him.

I doubt not but many of my juvenile readers will both admire and imitate the conduct of this poor Negro on all suitable occasions. But should any of them betray a contrary disposition, I hope some of their friends will recall to their remembrance the fidelity of Scipio; and I trust it will produce a due effect on their future conduct

Youth's Mag.

On Anger.

ANGER, if it be soon kindled, is a sign that secret pride lies lurking in the heart, which, like gunpowder, takes fire at every spark of provocation that lights upon it. For whatever may be owing to a natural temper, it is certain that pride is the chief cause of frequent and wrathful resentments. Pride and anger are as nearly allied as humility and meekness. "Only by pride cometh contention." Prov. xiii. 10. And a man would not know what mud lay at the bottom of his heart, if provocation did not stir it up.

Athenodorus the philosopher, by reason of his old age, begged to retire from the court of Augustus, which the emperor granted him; and as Athenodorus was taking his leave of him, "Remember," said he, "Cæsar, whenever you are angry, you say or do nothing till you have repeated the four and twenty letters of the alphabet to yourself." Whereupon Cæsar, seizing (or taking) him by the hand, said, "I have need of your presence still," and kept him a year longer. This is celebrated by the ancients as a rule of excellent wisdom; but a Christian may prescribe to himself a much wiser, viz. "When you are angry, answer not till you have repeated the fifth petition of the Lord's prayer, 'Forgive us our trespasses as we forgive them that trespass against us,' and our Saviour's comment upon it, 'For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.'" *ib.*

Mr. C. of Manchester, having distributed some Religious Tracts in that town and its vicinity, soon afterwards received a letter from a woman, thanking God in the most affecting manner, and Mr. C. as an instrument in his hand, for being useful to her soul by means of a Tract he had given to her; by the reading of which, through the blessing of God, her mind had been enlightened to see her miserable state as a guilty sinner, and the way of salvation by Jesus Christ. Having found so much benefit to her own soul, she lent the Tract to one of her neighbours, which, by the goodness of God, was the means of opening his blind eyes. She concluded the letter by praying that the Lord would long spare Mr. C.'s valuable life, to do more good to precious souls.

New Auxiliaries to the American Bible Society.

The Oneida B. S.; The Essex B. S.; The Montgomery B. S.; and the B. S. of the county of Steuben;—all in the State of New-York: The Roxborough B. S. in Pennsylvania; The Scioto B. S. in Ohio; and the Merrimac B. S. in Massachusetts;—have recently become auxiliary to the National Institution.

These make the number of Auxiliaries to be *Eighty*.